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At mihi plaude
Ipse domi, simul ac nummos contemplor in arca.

— Hor., Sat. I, ii. 66.

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VOL. XXX.

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No. 3.

A CURIOUS ERETRIAN COIN-TYPE.¹

BY MONS. J. ADRIEN BLANCHET.



COLLECTORS and students of ancient coins are familiar with the money struck for Eretria, a town of Euboea, in the fifth century before Christ. These pieces, of different weights, bear the following type:—

A cow standing to left, turning her head backward and scratching it with the hoof of her left hind foot. On the back of the animal is seen a bird, seated, to left.²

¹ THE readers of the *Journal* who have noticed the recent discussions in the daily newspapers which followed an article by Mr. Edward Atkinson, of Boston, relative to "Cow money,"—some of the arguments concerning which were editorially noticed in our last number,—will be interested in the comments on certain coins of Eretria, Dicea, and Mende, bearing the type of a cow, written by Mons. J. Adrien Blanchet, which appeared in a late issue of our valued contemporary, the "*Revue Belge de Numismatique*," and which we have translated for the *Journal*. Mons. Blanchet, while believing that these coins may have a mythologic meaning, suggests that the type was inspired by a well-known habit of the animal represented. It seems to us that the mythologic significance of coin types of this character is too well established to permit us to think that this coin is an exception to the rule, and that in this case as in others, we merely have an instance where the artist who cut the die took a familiar incident to symbolize the myth. The race of unbelievers is doubtless as ancient as the oldest coins, and the type may be the work of some doubter, with a secret intention of ridiculing an article of the popular creed, but it seems hardly probable that the authorities would have allowed it to go into circulation, if such a motive had been suspected. We do not understand Mons. Blanchet to hint at any such idea, however, and there certainly can be no objection to his proposition that the engraver simply utilized a natural attitude in rendering the myth.

² Catalogue of the British Museum, *Central Greece*, we do not now discuss, has an eight-footed cephalopod p. 121, plate XXIII, Nos. 1 and 2. The reverse, which or cuttle-fish.

Some pieces of smaller size simply bear the type of a cow without the bird.¹ There is another rare variety, which represents the cow licking the hoof of her left hind foot.²

It is commonly admitted that the type of the cow, on Euboean coins, has a certain allusion to the cult of the unhappy Io; but in general there has been no attempt to explain the connection which exists between the cow and the bird perched upon her back. Some have claimed that the bird probably represents Zeus [under the form of an eagle], who had brought Hermes to the place where Hera had fastened Io to a tree. Those numismatists who have commented on the Eretrian coins have called the bird a swallow.³ Recently some effort has been made to determine more certainly what kind of a bird it is which the designer had in mind; perhaps it is a sea-swallow (*sterna hirundo*), which is very common in the Aegean Sea.

This is the opinion of Mr. W. Greenwell, commenting on a tetradrachm of Dicea, an Eretrian colony in Chalcidice. This interesting piece has the same type as those of the mother city, — a cow scratching her muzzle and a bird perched upon her back.⁴

Can this singular type be satisfactorily explained by mythologic traditions? We may admit that some of the Eretrian traditions have not come down to us, and that it is possible that the people of that district may have had some forgotten legend relative to Jupiter's assuming the form of a bird, and perching himself upon the back of Io, who had been transformed into a cow. However this may be, it seems to me that we may properly attempt to discover if some natural fact may not have inspired this very curious type on the Eretrian coins. I have said that on the greater number of these pieces the cow is scratching herself, and in only a single instance does she appear to be licking the hoof of her left hind leg. In these two cases it is permissible to suppose that the animal is annoyed by insects. If this be granted, I will quote a passage from a recent work: —

"In speaking of stags, (*clans*) I should mention a dark-colored bird, with sharp claws and pointed beak, which feeds on the parasites which infest the buffalo, the rhinoceros, the boar, and also the stag. The thick hide of the large animals which I have named is covered with parasites which are very similar in their form to the insects commonly called 'ticks,' (*ixodes ricinus*) and are eagerly sought by these birds. By the aid of their claws they can cling in any position to the hide of the animal. Instead of driving them away, the creatures to whom they are useful permit them to perch upon them where they will, without troubling themselves with their presence, and it is not uncommon to see a stag or a boar moving along with twenty of these birds upon their backs."⁵

¹ Ibid, Nos. 3, 4, 5 and 6.

² Imhoof-Blumer and Otto Keller, "*Thier und Pflanzenbilder auf Münzen und Gemmen*," (Representations of Animals and Plants on Coins and Gems.) 1889, p. 33, No. 27, and plate V.

³ In the work of Imhoof-Blumer cited above, the word *swallow* is followed by a mark of interrogation.

⁴ W. Greenwell, "*On Some Rare Greek Coins*," in the *Numismatic Chronicle*, 1890, p. 30, and plate III, 22; F. Imhoof-Blumer, "*Griechische Münzen*," 1890, p. 531, and plate I, 9.

⁵ Edward Foa: "*Mes grandes chasses dans l'Afrique centrale*." Paris, 1895, pp. 163 and 164.

Thus we see that there are certain birds which perch themselves on the backs of different animals, and relieve them of their parasites. I think it possible to explain by this fact the choice of the type on the coins of Eretria and Dicea. This explanation does no violence to the opinion that the type may also have had a certain relation to mythologic traditions. But I believe it is important to show that the idea of the type was inspired by actual occurrences in nature.

Mons. K. F. Kinch, who has recently made some explorations in Chalcidice, has made a comment on that region, which goes to corroborate this suggestion: he says that he saw there certain birds which perched upon cattle and asses. So that, even now, in the same region where the city of Dicea once stood, we have evidence of a fact in nature which resembles this type on the money of Dicea and Eretria.

I will add that we can also explain in a similar manner pieces struck by Mende, another city of Chalcidice, the coins of which bear the device of an ass, which has a bird perching upon its back. For these coins of Mende, no mythological explanation has been offered, so that the natural explanation which I have suggested is equally applicable to the coins of Eretria and Dicea, as well as those of Mende.

May not the types of the coins of Acanthus have been inspired by natural occurrences also? Indeed, we learn from Herodotus that in the environs of Acanthus there were lions, and bulls with enormous horns. The usual device on the coins of this city show a bull attacked by a lion.¹

One might easily find other examples showing that an observation of nature would afford much light towards the explanation of Greek numismatics.

THE BELGIAN-SWISS MEDAL.

In the last number of the *Journal* a description of the Medal struck for the Belgian Exposition at Geneva was given; a fine engraving of this Medal has since been sent us, by which we find that the following corrections are necessary, the previous engraving not having the devices clearly engraved. The device on the reverse, over the Belgian arms, shows the arms of the city of Geneva; above this is a blazing star, with I H S upon its centre, instead of the All-seeing Eye; clouds are shown over the mountains, and the lower portion of the legend should have been given EXPOSITION BELGE A GENEVE 1894.

¹ I might cite another passage from the work of Mons. Foa, which is interesting in this connection as to the moneys of Acanthus: "The buffalo, (or the cattle in those regions) is the prey which the lions prefer, because of its size, and also because its movements are slow."

SOME UNDESCRIBED GREEK COINS.

THE last number of the *Numismatic Chronicle* (London) has a valuable paper by Dr. J. P. Six, in the series he has been contributing to that magazine on some hitherto undescribed Greek coins. One group of these is particularly interesting, as showing the mutual relationship between numismatics and history, and how one science lends its aid to the other in settling doubtful points in each. We have translated a portion of his paper (printed in French in the *Chronicle*) for our readers; aiming to give the substance of the original as fully as our space will allow.

There are four coins in the group under notice, of which the description is as follows:—

(1) Obverse, Diademed double-profiled (or Janus-like) head of a goddess, the eyes curiously cut as if seen facing, and the ears protected as if by the ear-guards of a helmet.

Reverse, Head of Athene to right, the eye as on the obverse; she wears a crested Athenian helmet; behind are the letters A O E; the device is in a deep square incusum. Silver.

(2) Obverse, Head of Athene to right in profile, the eye as on the preceding; she wears a similar crested helmet, which is furnished with guards for the ears.

Reverse, Head of Hera (?) to left, the eye again as before; her hair is confined by a fillet, which fastens it into a knot behind, and the escaping locks fall below upon the neck; in the several corners of the incusum, beginning below at the right, are $\Xi \Theta \Lambda$ and a sprig of olive leaves beneath her chin¹ at the left. Silver.

(3) Another, but the head on the reverse is to the right, and *behind* it A Θ E Silver.

(4) Still another, like the preceding, the head on the reverse facing to the right, while *in front* of it are the letters A O E Silver.

Of these coins the second is the largest, being size 8, American scale; the other three are somewhat smaller, the first being 6 and the others about 7, and the last two are the heaviest. The double-profiled head on the obverse of the first is identical with that on the most ancient silver coins of Lampsacus, which bear on their reverses the head of Athene, with a Corinthian helmet.²

The head of Hera (?) on the others, is in all respects similar to that on the most ancient coins struck at Herea for the Arcadians, and which have on the obverse Zeus the eagle-bearer, seated, and on the reverse the head of Hera and A Ρκαδικον .³

We therefore have before us coins which combine the types of two States, and which we are able to attribute to the alliances of Athens with Lampsacus and with the Arcadians. The date of these alliances is given us by Thucydides (vi, 59).

¹ This little sprig of olive at once suggests the sprig of olive on the United States cents of 1793.—EDS.

² See British Museum Catalogue, *Mysia*, plate xviii, 10.

³ Brit. Mus. Catal., *Peloponn.*, plate xxi, 11, 12, 14, 15; Imhoof, *Zeitschr. f. Numis.*, iii, T. vii, 8, 9; ix, T. ii, 1.

After the death of Hipparchus, 514 B. C., Hippias, perceiving that his power was decreasing, sought on all sides for allies, especially in some State which would enable him to remain the ruler of Athens, or which would furnish him with an asylum in case of disaster. In order to assure himself of the assistance of the king of Persia, he gave his daughter Archedice to be the wife of Aiantides, son of Hippocles the ruler of Lampsacus, as both of these princes were in high favor with Darius I, because of services which they had rendered him in his expedition against the Scythians, about 515 B. C.¹

It was on the occasion of this marriage, 513 (?), that these little coins were issued, the first of which unites the tutelary goddesses of Lampsacus and of Athens, and which is a trihemiobolus of Lampsacus, while the others are Attic coins of the same value [an obolus-and a-half, or one-sixth of a drachm].

When Hippias was forced to fly from Athens, in 511, he took refuge at Sigeum, which belonged to the Pisistratidae, and subsequently resided at Lampsacus with his daughter and her husband; his grandsons succeeded their father Aiantides, and the Athenian emblem, a branch of olive, is seen on the coins of Lampsacus either in the field or around the helmet of Athene, to the beginning of the fifth century B. C.²

Not content with his alliance with such a powerful vassal of the king of Persia, he also placed himself under the protection of the Lacedemonians (with whom he had been on friendly terms), with the condition that he should hold Athens as a dependency of Sparta. By this arrangement Athens became a member of the Lacedemonian Alliance, and it is this event which seems to me to be implied by these coins (Nos. 2-4).

As Sparta struck no money, Hippias could not combine the Athenian device with that of the Lacedemonians, and he therefore adopted the head of Hera, as borne upon the coins issued by that State for circulation in Arcadia, probably the only issue which at that period was in general use in the central portions of the Peloponnesus; thus placing Athens in the same rank with Arcadia relatively to the Spartans. In the judgment of Mr. Head, these little coins, which I believe were issued by Hippias between 514 and 511 B. C., are of the same style and belong to the same epoch as the most ancient tetradrachms which have the head of Athene on the obverse, and an owl on the reverse. I am unable to agree with him, or with Mr. Gardner, in believing that the first Arcadian coins date from 480, nor can I accept the date 594 to 527, which Mr. Head assigns to the first tetradrachms of Athens; on the contrary, they appear to me to have been struck first under Hippias, and subsequently, after his expulsion, by the Athenians, until 490.³

¹ Herodotus, iv, 138.

² The Catalogue of the British Museum gives examples (*Mysia*, p. 80, No. 19) of the wreathed helmet, and in the collection of Dr. Six is one with the olive branch on the field of the reverse. — EDS.

³ This is also the opinion of Imhoof, *Annuaire Soc. Fr. de Num.*, 1882, pp. 89, 90, and of Howorth, *Numis. Chron.*, 1893, p. 156.

The earliest coins which have the ancient form of the theta \oplus (a cross centre), of which there is one example on which Athene still wears the primitive form of helmet having a high crest, and that with the owl at the left, are anterior to 514, while the fractional parts which have θ are more recent. But among the other tetradrachms I see none which are older than the triobols struck in evidence of the alliance with Sparta.

How does it happen then that these tetradrachms were struck in such an archaic style that Mr. Head could regard them as contemporaneous with Solon? It seems to me that this is due to the fact that the dies were not engraved by goldsmiths or lapidaries, as was the case in Syracuse and Samos, but by sculptors accustomed to carve statues of large size, and "in the round," and who being required to follow a model excellent for the period, ended by producing heads which are not so much archaic as barbaric¹ having failed to make suitable allowance for the proper proportions of the eye and head. There is nothing primitive in the owl on the reverse, and the hair of Athene is bound upon her neck, in a chignon or knot, after a style which was not used until the close of the sixth century, and was not introduced into Syracuse until after the reign of Gelon.

After the victory of Marathon, and not in 527 (the year in which Pisistratus died), the goddess crowned her helmet with the leaves of her sacred olive, and the booty won from the Persians permitted the Greeks to strike decadrachms, at the same time with the tetradrachms, the didrachms, the drachms, and fractional parts of the same, — on which the hair of Athene is arranged in the same style on her forehead; — all pieces sufficiently rare to justify us in limiting the date of their issue to the period between 490 and 480. And it is because of these three olive-leaves, which are found on the head of Hera on Arcadian coins of the same period, alluding to the victory of Marathon so dear to every Athenian, that the type became unchangeable, and was retained for more than two centuries, until the adoption of the head of the Athene of the Parthenon, by Phidias, for the obverse, when the crown of olive was transferred to the reverse, and placed around the owl.

But if Hippias was the first to cause tetradrachms bearing the head of Athene and the owl to be struck, we must also assign to him the rare didrachms — for that they are didrachms I shall presently show — having the Gorgon head on the obverse, and on the reverse a bull's head facing, which from their beautiful style are of later date than those whose reverses bear a lion facing, and occasionally have two globules beside the head, denoting the value. For this Gorgon is of the same style of execution as the Athene, and no doubt

¹ Dr. Six remarks that a number of tetradrachms of barbaric style (*tout a fait barbares*) of which impressions were before him, "were found in the Acropolis at Athens, concealed under a statue overturned in 480 (?). Can it be," he asks, "that these belong to an issue

made in great haste during the period when Hippias was besieged there? The drachm [illustrated in the *Chronicle*] which was one of the lot, seems to confirm this belief." — EDS.

the work of the same artist; and though sometimes seen facing and sometimes in profile, it is the same face.

Thus is explained the note of Philochorus, — that the tetradrachms with an owl were preceded by the didrachms with an ox, — when commenting in his "Attica" on the coins issued by Hippias.¹

Mr. Head remarks (Catalogue, Attica, p. xviii), that the *head* of an ox is not an ox; but neither is a helmeted head of a girl a girl; yet the Athenian tetradrachm was called, *πάρθενος, κόρη* and *Πάλλας* [a virgin, a girl, and Pallas]; and again, a butting bull seen facing, is very properly represented by the head alone, the most prominent feature, and the most dangerous to one approaching him.

Two weights discovered on the Acropolis of Athens and judged by the form of the letters thereon to date from the first half of the sixth century B. C., we consider to be, one a half-mina, of 426.63 gr., and the other a ten-stater or *dekastaterion*, of 177.52 gr., because at that period — that of Solon and Pisistratus, — the mina of Athens weighed 853.26 gr., and the stater 17.75 gr. It follows that the drachm then had the weight of 8.53 to 8.87 gr., or double that which it weighed subsequently, and the stater or didrachm had the same weight as the later tetradrachms. These suggestions are confirmed by Aristotle when he observes² that the monetary standard of Athens — the "primary money" of which the others were only fractional parts, and which he calls *χαρακτήρ*, was anciently a didrachm, that is to say, that it was then divided into two drachms, and not into four, as was done later. Aristotle adds that the mina of Solon was much heavier than that which had been in use before that legislator, and he thus refutes the erroneous assertion of Androton, who, forgetting that the drachm of Solon was double that of his own time, believed that Solon had diminished the weights of the drachm and the mina.

With our present knowledge we are able to understand the passage in Aristotle (?)³ where it is stated that when Hippias retired the current coins of his time, he then struck a new talent, and reissued silver of the same nominal but of half the actual value, for Athenian money.

The following table will show the results of this transaction:

	17.466	8.73	4.36	2.18	1.09	0.728	0.54	0.36	0.27
Solon, Pisistratus,	2	1	$\frac{1}{2}$	$\frac{1}{4}$	$\frac{1}{8}$	$\frac{1}{12}$	$\frac{1}{16}$	$\frac{3}{24}$	$\frac{3}{32}$
Hippias,	4	2	1	$\frac{1}{2}$	$\frac{1}{4}$	$\frac{1}{6}$	$\frac{1}{8}$	$\frac{1}{12}$	$\frac{1}{16}$

The talent of 17.46 gr. remains the same, but the stater, or didrachm, has become a tetradrachm, and the mina of 873 gr. has been reduced one-half.

¹ Scho. Aristoph., *Aves*, 1106: "γλαυκες . . . Λαυριωτικάι." — Φιλόχορος: ἐκλήθη δὲ τὸ νόμισμα τὸ τετραδράχμιον τότε γλαυξ, ἣν γὰρ γλαυξ ἐπίσημον καὶ πρόσωπον Ἀθηνῶν, τῶν προτέρων διδράχμιον ὄντων ἐπίσημον δὲ βοῦν ἔχοντων, Pollux, IX, 60. ["The Lauriotic owls." The tetradrachms were then called "owls," for the owl was

the emblem and face of Athene, the didrachms which had the device of an ox being earlier.]

³ See 'Aθ. πολ. 10. — "Ἦν δ' ὁ ἀρχαῖος χαρακτήρ διδράχμων."

² See *Oecon.* II, 4, and compare the inscription of Sestos, Hermes, VII, 1873, pp. 113 *et seq.*, l. 43-45.

GEMS USED AS MONEY.

IN a paper read before the London Society of Antiquaries, by Dr. F. Parkes Weber, F. S. A., on "Indian Eye-agates, or Eye-onyx Stones," a copy of which he has kindly sent to the *Journal*, he mentions the ancient use of the stone called "cat's-eye" for money in India, and also of some other gems, for the same purpose. Dr. Weber discusses in a very interesting way the question of what particular stone was meant by "cat's-eye," but this we must omit. We do not recall any previous mention in our pages of the use of precious stones, of greater or less value, for monetary purposes. — Eds.

Nicolo Conti, a Venetian, who travelled in India in the fifteenth century, said: 'Some regions have no money, but use instead stones which we call cat's-eyes.'¹ There is certainly nothing improbable in this statement, and indeed we have evidence to show that ornamental stones have in various countries and at different times served as a monetary currency. If Nicolo Conti was right, then one might expect to find a considerable number of those stones still in existence, roughly cut and polished after the manner of the time.

It may, however, be asked what these cat's-eye stones really were. Were they what we now call 'cat's-eyes'? Professor William Ridgeway evidently takes it that they were, for he states, in his elaborate work on primitive currencies: 'In medieval times, in parts of India, money consisted of pieces of iron worked into the form of large needles, and in some parts stones which we call cat's-eyes, and in others pieces of gold worked to a certain weight, were used for moneys, as we are told by Nicolo Conti, who travelled in India in the fifteenth century.'² . . . The term which Conti most probably employed meant, not what we now know as a 'cat's-eye,' but what is now called an 'eye-stone,' 'eye-onyx,' or more correctly 'eye-agate.'

The term therefore used by Nicolo Conti and Poggio was almost certainly '*catti oculus*,' by which term it may, I think, be granted that Nicolo Conti referred to 'eye-agates.' I do not, however, mean to imply that every specimen like these, now existing, served once as current money. It would be far more natural to suppose that these 'eye-stones' were originally valued as pretty ornaments (like cowrie shells were) and for some proposed medicinal or magical virtue, and that hence a general demand arose for them, which gave them a standard value. Owing to the absence or scarcity, in certain districts, of metallic money, they may have circulated, like cowrie shells, as a convenient medium of exchange, for which their size and durability both suited them. Later on they may have been entirely superseded in this respect by coins, but still have retained some of their value as ornaments or 'charms.' In this case the pieces now existing may have been made, some when they were used as money, but others may be of earlier or later date.

It remains for me only to quote some analogous instances which are to be found of pretty stones and gems being used as a monetary currency.

Captain W. J. Gill³ speaks of turquoise beads being used as a means of payment amongst the Tibetans. In Darfour, amongst some communities of Wadai, amber beads of different quality serve also to some extent as a medium of exchange, a single

¹ *The Travels of Nicolo Conti in the East*, edited with other accounts, by R. H. Major, in *India in the Fifteenth Century*, Hakluyt Society, 1857, p. 30.

² *The Origin of Metallic Currency and Weight Standards*, University Press, Cambridge, 1892, p. 72.

³ *River of Golden Sand*, London, 1880, ii. 77.

bead of the most costly sort being worth two slaves.¹ What the 'λίθοι ἐγγεγλυμμένοι' were, which were used by the Ethiopians as coins,² remains uncertain, but I may be allowed to quote the interesting passage in the dialogue 'Eryxias,' where they are mentioned. In this dialogue, after Plato's style, the following words are put into the mouth of Socrates:

'Then now we have to consider, what is money? Or else later on we shall be found to differ about the question. For instance, the Carthaginians use money of this sort. Something which is about the size of a stater is tied up in a small piece of leather: what it is, no one knows but the makers. A seal is next set upon the leather, which then passes into circulation, and he who has the largest number of such pieces is esteemed the richest and best off. And yet if anyone among us had a mass of such coins³ he would be no wealthier than if he had so many pebbles from the mountain. At Lacedaemon, again, they use iron by weight which has been rendered useless: and he who has the greatest mass of such iron is thought to be richest, although elsewhere it has no value. In Ethiopia, engraved stones are employed (ἐν δὲ τῇ Αἰθιοπίᾳ λίθοις ἐγγεγλυμμένοις χρῶνται), of which a Lacedaemonian could make no use.'⁴

In the absence of knowledge regarding this Ethiopian currency, anything that we can learn about the somewhat analogous currency of gem-stones in India is, I think, especially interesting.

THE MEDALS, JETONS, AND TOKENS ILLUSTRATIVE OF THE SCIENCE OF MEDICINE.

BY DR. HORATIO R. STORER, NEWPORT, R. I.

(Continued from Vol. XXX, p. 51.)

I am again able to add to the previous lists.

I. CANADA.

F. c. *Pharmacists' Tokens.*

Toronto.

932. *Obverse.* A mortar, with pestle. Inscription: THE DRUG STORE | 'JAS. CLARK'

Reverse. ONLY THE PUREST DRUGS USED * | HEAD | QUARTERS | FOR | BOOKS | & | STATIONERY | (a maple leaf.)

Aluminum, copper. 18. 28mm. Edges beaded.

I owe rubbings to Mr. R. W. McLachlan, of Montreal.

F. d. *Medical Apparatus.*

933. *Obverse.* RICHARDSON'S BATTERY. Inscription: MAGNETO GALVANIC. (All incused.)

Reverse. Within field: R. D. | IN CANADA | FEB. 9. 1881. Inscription: PAT. IN U. S. FEB. 8. 1889. (All incused.)

Copper, lead, and brass rings and discs combined, with heart of lead in centre.

37. 58mm.

In the Government collection. I owe the description to Dep. Surg. Gen. D. L. Huntington, U. S. A., who is now its curator.

¹ See *Voyage au Ouadai*, by Mohammed Ibn Omar el Tounsy, French translation, Paris, 1845, p. 559; referred to by Prof. Ridgeway, *op. cit.* p. 46.

² See *Cat. of Engraved Gems in the British Museum*, 1888, p. 9.

³ Money, not coins, but still better *such things* or *such possessions*. The original Greek is *εἰ δὲ τις παρ' ἡμῶν πλείστα τοιαῦτα κεκτημένος εἴη*.

⁴ Translated by Professor E. Jowett in *The Dialogues of Plato* (Clarendon Press, Oxford, 1892), ii. 568.

V. THE UNITED STATES.

A. *Personal.*

Dr. Elisha H. Gregory (), of St. Louis.

934. *Obverse.* Bust, to left. Beneath shoulder: C. KUNZE FEC. No inscription.

Reverse. Within field: SISTERS OF CHARITY | S. POLLAK-E. M. SENSENEY | N. B. CARSON-J. P. BRYSON | L. L. M^CCABE-C. H. LA BARGE | P. Y. TUPPER-A. W. OLCOTT | T. A. GLASGOW-E. H. GREGORY JR. | C. A. KUHN (engraved.) Inscription: PRESENTED TO DR. E. H. GREGORY BY THE STAFF OF THE ST. LOUIS HOSPITAL ON THE FIFTIETH ANNIVERSARY OF HIS MEDICAL CAREER. | *

Gold, tin. 36. 58mm. But three struck; one in gold, and two in tin.

In the collection of Dr. Wm. S. Disbrow, of Newark, N. J. I owe information to C. Kunze, of New York, and Dr. Gregory, Jr.

B. 1. *Medical Colleges.*

New York.

U. S. Medical College. (Eclectic.)

935. *Obverse.* Coat of arms: four quarters with a lynx's head in each; crest, a crown with two spread wings and a lynx's head between. Upon a scroll beneath: INTER FEROS PER CRUCEM AD CORONAM. Inscription: UNITED STATES MEDICAL COLLEGE. INCORPORATED MAY 1878.

Reverse. Laurel branches tied by a ribbon. Between their ends, above: AWARDED TO

German silver. 27. 43mm.

In the Government collection. I have the description from Dep. Surg. Gen. Huntington.

B. 3. *Medical Societies.*

American Medical Association.

Besides Nos. 165 and 166, there are also the following.

936. *Obverse.* A M A in monogram, the letters superimposed (engraved), with bar, upon which: 1886 | (rosette) ST. LOUIS. (rosette.) (All incused.)

Reverse. Blank.

Silver. 15. 24mm. Edge milled. With pin attachment.

In my collection.

937. *Obverse.* A. M. A. | NASHVILLE. | TENN. | 1890.

Reverse. Field blank, with zigzag border.

Silver. 15. 24mm. Edge beaded. With pin attachment.

In the Government collection. Communicated to me by Dep. Surg. Gen. Huntington.

F. d. *Medical Apparatus.*

938. *Obverse.* An open circle of zinc and copper cylinders around a zinc rosette, with copper centre. Inscription: BOYD'S | BATTERY (incused.)

Reverse. PATENTED | JAN. 17 1878 (incused.)

Copper and zinc. 19. 32mm.

In the collection of Mr. W. S. Sisson, of Portsmouth, R. I.

VI. GREAT BRITAIN.

Dr. Anthony Fothergill, of London.

939. *Obverse.* As that of No. 642.

Reverse differs in the engraver's name being absent. It resembles the reverse of the Medical Society of London medal, save in this respect, and that both the altar and serpent are much larger.

Bronze. 28. 44mm.

In the Government collection. I have an impression of the reverse from Dep. Surg. Gen. Huntington.

The regular sequence is now resumed.

Manchester.

Owens College, Dept. of Medicine.

940. *Obverse*. The College Arms, with motto: ARDUUS AD SOLEM Inscription: THE OWENS COLLEGE | + MANCHESTER +

Reverse. Laurel wreath. Exergue: CICAL

Bronze. 40. 60mm.

Communicated to me by Mr. A. H. Lyell, of London.

Netley.

Army Medical School.

See Martin, No. 786; Montefiore, No. 792; and Parkes, Nos. 806, 807.

Newcastle-on-Tyne.

University of Durham College of Medicine.

See Dickinson, No. 635.

The following two medals are now given by the College:

941. *Obverse*. As that of No. 635, save dots instead of the pointed crosses, and trefoils in angles of the quatrefoils. The legend is omitted. Inscription: UNIVERSITY OF DURHAM COLLEGE OF MEDICINE Exergue: A rosette between scrolls.

Reverse. Upon laurel branches tied by ribbon, a label with semi-rosetted ends, on which: DICKINSON | SCHOLARSHIP Scrolls above and below.

Gold. 37mm. By Mappin & Webb, of London.

942. *Obverse*. As preceding.

Reverse. Within laurel branches tied by ribbon: GOLD | MEDALLIST | FOR | ESSAY

Gold. 37mm. By Mappin & Webb, of London. Given for best essay for degree of M. D.

I have proofs in pewter of both the above from Messrs. Mappin & Webb, through permission of Mr. R. Howden, Acting Secretary of the College.

The seal of the University of Durham College of Medicine is:

943. *Obverse*. Arms; upon a curved ornamented quadrilateral, a shield with projecting upper corners. Upon this, below, a large ornate Greek cross. Above, in centre, a caduceus (Mercury instead of Aesculapius); to right, a tower; to left, three lions (2 and 1) and chevron. Legend: + SCIRE + USUM + MEDENDI +

The seal of the U. of D. "Faculty of Medicine" is:

944. *Obverse*. Within a circle, upon a curved pentagon, a shield with similar Greek cross. In its upper left corner, the three lions and chevron of preceding. Around the shield, five rosettes. Legend: FUNDAMENTA EIUS SUPER MONTIBUS SANCTIS

York. (This School was closed about 1855. See Leeds).

945. *Obverse*. Within a laurel wreath tied by ribbon, the white rose of York.

Reverse. SCHOLA | MEDICINAE | (the staff of Aesculapius) | EBORACENSIS | MDCCCXXXIV

Bronze. 28. 43mm. Edges filleted.

In my collection.

c. Scotland.

Aberdeen.

Marischal College (Medical Dept. of the University).

946. *Obverse*. View of new college building. Above: MARISCHAL COLLEGE ABERDEEN Below: FOUNDATION STONE LAID BY | THE DUKE OF RICHMOND K. G. | CHANC: OF THE UNIVERTY | 18 OCT. 1837 | ARCH. SIMPSON. ARCHITECT

Reverse. MARISCHAL | COLLEGE AND UNIVERSITY | FOUNDED BY EARL MARISCHAL | MDXCIII | NEW BUILDINGS ERECTED | WITH A GRANT FROM GOVERNMENT | AND CONTRIBUTIONS FROM | THE CITY OF ABERDEEN | ALUMNI & FRIENDS | MDCCCXXXVII

Silver, bronze. 32. 50mm.

Cochran-Patrick, p. 161, No. 2, pl. xxxii, fig. 6, of obv.; Anderson, *Notes and Queries*, Dec., 1892, p. 465.

I owe the description to Mr. P. J. Anderson, Librarian of the University.

There is also a medical classes medal, of which I have not yet the details.

See also Jamieson, No. 744; Keith, No. 759; Murray, No. 795; and Shepherd, No. 814.

Edinburgh.

Medical College for Women.

947. *Obverse*. A female, to left, with sprigs of a plant in each hand. Upon each side of neck: $\text{Αγα-μνη} \mid \delta\eta$ At her side a bush, and at her feet an owl. In front, a pillar, bearing patera and entwined by serpent. Upon pillar: $\text{Η ΤΟΞΑ ΦΑΡΜΑΚΑ} \mid \text{ΗΛΗ ΘΕΑ} \mid \text{ΤΡΕΦΕΙ} \mid \text{ΕΤΡΕΙΑ} \mid \text{ΧΘΩΝ}$ Inscription: THE MEDICAL COLLEGE FOR WOMEN, EDINBURGH

Reverse. Blank.

32. 50mm.

I have drawing of this from Mr. A. H. Lyell.

Medical Dept. of the University.

948. *Obverse*. Crowned arms. Legend: DILIGENTIAE ET INGENII PRÆMIUM

Reverse. Two wreaths. Inscription: FACULTAS MEDICA ACADEMIAE IACOBI VI SCOTORVM \mid REGIS EDINENSIS.

Gold. 32. 49mm.

Cochran-Patrick, *loc. cit.*, p. 134, No. 4.

949. *Obverse*. The University Arms. Inscription: ACAD. JACOB: VI. SCOT. REG. EDIN.

Reverse. A laurel wreath. Inscription, on margin: MEDICINA FORENSIS. GUALTERIUS G. SIMPSON EQ: AURAT. (engraved.)

This description I owe to Sir Walter Simpson.

950. *Obverse*. The University Arms. Inscription: EDIN ' ACAD ' JACOB ' VI SCOT ' REG :

Reverse. A cruciform figure, having in the recesses: M-A-R-Y divided by wild flowers. Within field: DOBBIE SMITH MEDAL

Gold. 29. 45mm. Cut by Alex. Kirkwood & Son.

Ibid., p. 134, No. 3.

Conferred biennially for proficiency in botany. Founded in 1881 by Mr. Thomas Smith, pharmacist, in memory of his wife, née Mary Dobbie, who was a botanist. I have a drawing of it from Mr. A. H. Lyell. See also University of Glasgow.

951. *Obverse*. Bust, facing. Inscription: IOHN MILNER FOTHERGILL BORN APRIL 11TH 1841 \mid DIED JUNE 28TH 1888

Reverse. Within wreath of foxglove and laurel: MILNER FOTHERGILL MEDAL IN THERAPEUTICS Exergue: PINCHES LONDON

Gold. Conferred biennially.

I owe the description to Dr. F. P. Weber, of London.

Royal College of Physicians. See under Medical Societies.

Royal College of Surgeons. See under Medical Societies.

Marshall St. School of Medicine.

952. *Obverse*. Aesculapius, erect, with serpent. Inscription: SCHOOL OF MEDICINE, MARSHALL ST^E EDIN^E Exergue: ΑΣΚΛΗΠΙΟΞ.

Reverse. Two wreaths of thistles. Field vacant.

Silver. 31. 49mm.

Cochran-Patrick, *loc. cit.*, p. 134, No. 7.

Minto House (Hospital) School of Medicine.

953. *Obverse.* Statue of Hygieia, to left, with serpent upon right arm. Inscription: SCHOOL OF MEDICINE, MINTO HOUSE, EDIN* Exergue: YΓIEIA

Reverse. As preceding.

Bronze. 30. 48mm.

Ibid., p. 137, No. 8.

I have drawing of obverse, from Mr. A. H. Lyell.

954. As preceding, but much smaller.

Gold. 21. 33mm.

I have also learned of this through Mr. Lyell.

955. *Obverse.* Arms. Inscription: MINTO HOUSE EDINBURGH | SCHOOL OF MEDICINE.

Reverse. Wreath of thistles.

Bronze. 31. 49mm.

I have drawing of the obverse, from Mr. Lyell.

Surgeons' Hall School of Medicine.

956. *Obverse.* Arms. Legend: NEC TEMERE NEC TIMIDE Inscription: + SCHOOL OF MEDICINE + | SURGEONS' HALL EDINBURGH (in Gothic letters.)

Reverse. Wreath of thistles.

Bronze. 30. 48mm.

I know of this through Mr. Lyell.

957. *Obverse.* A column entwined by a serpent. Inscription, upon a band: SCHOOL OF MEDICINE, EDINBURGH. Beneath: A. KIRKWOOD & SON, EDINBURGH. Within field: EN ΤΩ ΔΕΞΜΩ Η ΙΞΥΞ

Reverse. Within a coiled serpent: HOC SIGILLO VIRUM INGENUUM-OB RESPONSA | QUAESTIONIBUS TOTI SCHOLÆ PROPOSITIS OMNIUM | FELICISSIMA DONAVIT.

Silver, bronze. 31. 49mm.

Cochran-Patrick, p. 137, No. 9.

958. As preceding, but on obverse two wreaths of thistles.

Ibid., p. 137, No. 10.

959. *Obverse.* Wreaths of thistles. Field vacant.

Reverse. As that of preceding.

Ibid., p. 137, No. 10*.

Veterinary School.

960. *Obverse.* Androcles extracting thorn from a lion's paw. At right, two palm trees; at left, a rock. No inscription.

Reverse. A wreath of thistles.

Bronze. 31. 49mm.

Communicated to me by Mr. Lyell.

Victoria University, Med. Dept.

961. *Obverse.* Arms of University, with motto: OLIM ARMIS NUNC STUDIIS Inscription: THE VICTORIA UNIVERSITY | + MDCCCLXXX +

Reverse. Laurel wreath. Inscription: DISSERTATION FOR THE DEGREE OF DOCTOR OF MEDICINE

Bronze. 28. 44mm.

Communicated to me by Mr. Lyell.

Glasgow.

Med. Dept. of the University.

962. *Obverse.* Arms of the University. Inscription: ACADEMIA GLASGVENSIS.

Reverse. An ornamental design. Inscription: DOBBIE-SMITH MEDAL

Gold, silver. 29. 45mm.

Cochran-Patrick, p. 153, No. 9, pl. xxxi, fig. 5, of obverse.

For Botany, as similar medal of the University of Edinburgh.

See also Balfour, No. 598; Black, No. 606; Cullen, No. 628; J. Hunter, No. 728; and Wm. Hunter, No. 738.

St. Andrew's and Dundee.

Med. Dept. of the University.

963. *Obverse*. Arms of the University. Inscription: VNIVERSITAS SANCTI ANDREE | MDCCCXI

Reverse. Within wreath of laurel and thistle: ALEN APIΣTETEIN

Bronze. 33. 52mm.

Communicated to me by Mr. Lyell.

d. Ireland.

Dublin.

Carmichael College of Medicine.

See Carmichael, No. 622.

Ledwich School of Medicine and Surgery.

964. *Obverse*. Within field: PRESENTED | BY | THE LECTURER | ON | CHEMISTRY. Inscription: LEDWICH SCHOOL OF MEDICINE AND SURGERY.

Reverse. Oak leaves and royal crown. Within: PRIZE MEDAL.

Silver. 37. 58mm.

Fraser, *loc. cit.*, viii, p. 194. Prizes in Chemistry and Materia Medica.

965. *Obverse*. As preceding.

Reverse. Two olive wreaths. Field vacant.

Gold, silver, white metal. 25. 39mm. Struck in 1882.

Ibid., viii, p. 194.

966. *Obverse*. Bust of Aesculapius. Upon neck: J W(ODHOUSE) In front, the serpent-staff. Behind: AESCULAPIUS

Reverse. Field vacant. Inscription: LEDWICH SCHOOL OF MEDICINE AND SURGERY, DUBLIN

White metal. 25. 39mm. Struck in 1885.

Ibid., viii, p. 194.

Royal College of Surgeons, Ireland.

967. *Obverse*. Arms, with supporters. J. W(ODHOUSE). Motto, upon band beneath: CONCILIO MANUQUE

Reverse. Field vacant. Inscription: ROYAL COLLEGE OF SURGEONS IN IRELAND.

Gold, silver, white metal. 25. 39mm.

Ibid., viii, p. 192.

968. As above, but supporters nude. (An unfinished condition of preceding.) 25. 39mm.

Ibid., viii, p. 192.

The seal of the College is as follows:

969. *Obverse*. An upright oval, formed by a band. Within, a cross, upon which a crown, with anchor above and harp below, and at each side an open hand. In angles, alternating, a knotted serpent and recumbent lion. Above, beneath two pendant branches, and within a smaller oval, an eagle; below, upon a suspended band: CONSILIO MANUQUE Upon band: SIGILLUM. COLLEGII. RE-GALIS. CHIRURGURUM. IN. HIBERNIA

Cameron, History of the Royal College of Surgeons in Ireland, 1886, fig. on cover.

[To be continued.]

THE CENTS OF 1793.

THE Cents of 1793 continue to attract the attention of collectors of that series of American coinage. Some of our readers will recall the article in the *Journal*, printed with a photographic illustration in April, 1869. This was followed a few years later by the "Monograph" of Mr. Frossard, which was not confined to the Cents of '93, but covered the series from 1793 to 1857, and was illustrated with numerous phototypes; next came a little book by Mr. Andrews, "Two Hundred and Sixty-eight Varieties of United States Cents," which is now very difficult to be obtained, as it was privately printed and the edition consisted of only forty copies, if we remember rightly. In the years which have elapsed since that appeared, the watchful eyes of collectors have discovered some new dies, and also new combinations of those already known. We learn that Mr. S. S. Crosby, who has made a special study of this subject, contemplates the preparation of an essay which shall bring the subject down to the present state of knowledge. He proposes to describe all the known dies and die-combinations of the Cents of 1793, and perhaps may add those of the Half-cents of that date also.

He desires us to say that if collectors having Cents of 1793, differing either in dies or combinations from those illustrated on the plates in the works above referred to, will communicate with him, sending rubbings and descriptions of the same, he will consider it a favor. Where it is possible, it would be preferable to submit for his examination the pieces themselves, which will be carefully preserved and promptly returned. He is particularly desirous to learn of a Cent with the "AMERI" reverse, in which the period following Ameri is larger and more distant from the *i* than in the one well known. Foil-impressions of the Half-cents of the same year will also be gladly received. His address is S. S. Crosby, No. 43 West Street, Boston. We need not assure our readers that Mr. Crosby, who is the Treasurer of the Boston Numismatic Society, will give not only careful descriptions but faithful attention to any pieces which may be intrusted to him.

COINS UNDER THE TREMONT HOUSE PILLARS.

THE Tremont House, which was a well-known landmark in Boston for nearly seventy years, has lately been taken down to give way to a much larger and more modern building. When the large fluted pillars which so long stood like granite sentinels at its entrance were removed, there were found beneath them thirteen pieces of old money. These were mostly copper coins of no special value, probably placed there by the whim of some of the builders; among them was an English Half-penny of 1815, a Copper of 1802, "Georgius III. Rex," a Nova Scotian coin of 1814, a Sou of 1780, and Cents of 1822, 1823 and 1826, two Spanish pieces of 1810, and a Dime of 1823.

"SPRINKLE" DOLLARS.

WE find in the *Boston Transcript* a cutting from the *Wheeling* (W. Va.) *Register*, printed a few weeks ago, giving an account of some curious pieces which appear to have escaped the notice of American collectors, although the writer calls them "the famous Sprinkle Dollars." The person who put them into circulation seems to have had a private silver mine, somewhere in the north-eastern part of Kentucky, near the Ohio or West Virginia line, the product of which he used as money, much in the way that the well-known coppers with the device of an axe, etc., were used by Higley, in Connecticut, more than a century ago. The *Register* says:

Not long ago a man living in Grayson, Carter County, Ky., received in payment for a horse sold to an old farmer living near the Lewis County line, \$46, among which were three of the famous "Sprinkle Dollars" of the early '30s. It has been more than twenty years since any of these peculiar coins have been found in that section, and the production of these will recall a queer character who flourished in the early part of the century, Josiah Sprinkle, who lived in one of the roughest sections of Lewis County. One day he appeared in Washington, the county seat, with a buckskin pouch full of silver dollars of his own make. In every respect they appeared the equal of the national coin. The weight was more, and the quality and ring of the metal were all that could be asked.

He spent them freely, and they were taken upon the assurance of Sprinkle that there was nothing wrong with them beyond the fact that he, and not the United States mint, had coined them. When asked where he got the silver, he laughed and shook his head.

The inscriptions on the coins were rudely outlined, and no attempt was made at imitation of the legal coin. Rudely outlined on one side was an owl, while a six-cornered star showed with more accuracy upon the other. The coins were considerably larger than the regulation article, and thicker as well. Upon various occasions Sprinkle afterward visited town, and spent them more and more freely. At one time he volunteered the fact that he had a silver mine in the hills, but no one ever succeeded in inducing the old man to reveal his secret.

Finally, the Government agents came on to investigate. Sprinkle was arrested and brought into court, but the dollars were proved to be pure silver, without alloy, worth, in fact, a trifle more than a dollar each, and after an exciting trial he reached down in a cavernous pocket and drew out a bag of fifty of the coins and promptly paid his attorney in the presence of the astonished officials. Sprinkle was never afterward bothered, and continued until his death to make the dollars, how and where no one ever knew.

LONDON NUMISMATIC SOCIETY'S MEDAL.

The *Transcript* says that Theodor Mommsen has received the silver medal of the Numismatic Society of London for his great services to the science of numismatics. The 25,000 marks, presented to him by his pupils in all countries, he has turned over to the Berlin Academy of Sciences to defray the expenses of a complete corpus of the extant Greek coins.

Prof. Mommsen is an Associate of the French Institute, and well known as a historian, numismatist, and antiquarian. His work on the Monetary System of the Romans is a most valuable contribution to the science.

A CURIOUS ROSICRUCIAN MEDAL.

WE give with this number an illustration of a curious Medal, in the cabinet of Mons. L. Potier, of Paris, reproduced from a photograph of the original, sent us by our correspondent, George L. Shackles, Esq., of Hull, England. Mons. Potier has occasionally furnished the writers with descriptions of some of the rare Masonics in his collection, and his attention having been attracted to the Medal under notice by the fact that it has several Masonic emblems upon it, he wrote to Mr. Shackles, who has one of the best Masonic collections in England, for information concerning it. The latter gentleman being in doubt about it, and having consulted Mr. Warwick Wroth, F. S. A., the head of the Medallie Department of the British Museum, without obtaining any light upon its history, has sent us the photograph from which our engraving is made, with the request that we shall aid him in ascertaining its origin, history and purpose. If any of the readers of the *Journal* can assist us in the matter, we shall be glad to hear from them.

The description of the piece is as follows; some of the words being indistinct on the photograph, we follow Mr. Shackles' readings.

Obverse, A Latin cross, on which is a rose, stalk and leaves; on its centre the radiant Delta; above, I N R I;¹ to the left a seven-pointed star, and to the right an irradiated crescent moon; suspended from the arms and falling in front of the cross is a ribbon, bearing the legend IN HOC SIGNO VINCES; springing from each side of the base of the cross is a key, wards downward, and a cluster of three banners, or standards, unfurled; above these, and below the arms of the cross on each side is a standard, suggesting the Roman, with a shield on the staff bearing the letters Z A G (?) in monogram; its top is a crescent, points downward, which is surmounted by an animal, thought by Mr. Shackles to be the paschal lamb, but not distinct in the engraving; below this is a sort of tablet with 881 thereon. On the right of the cross the standard has a similar shield on which is C H M F (?) also in monogram, surmounted by an imperial eagle displayed on a sphere, and below the shield a similar tablet with 801.² In front of the banners on the sides of the cross is an irradiated head or face, with a curious appendage, hardly distinguishable in our engraving, but suggesting the tail of a dragon, with a skull, etc., and flames below. Legend, outside of a circular line surrounding the device, PRIMAS . ORDINE . LOCUS . CONCILIUM . CAPUT . CONVENTUS . SYNODUS . TURBA . CONGRESSUS . FMRCCR BRITANNORUM . * If the first word be meant for Primus and taken with Locus, this may mean, First place in the Order (? Head), Council,

¹ Aside from the well-known meaning of the letters I N R I (Jesus Nazareus) the Rosicrucians made them the initials of Ignem Natura Regenerando Integrat, and Igne Natura Renovatur Integra. There are several other occult phrases associated with them, but their significance is so recondite it would require an adept to explain them. It would not be difficult to

suggest suitable words for the letters on the tablets if there were no uncertainty whether we read them correctly, but at present it would be merely "guess-work."

² The staff, if it is on the Medal, we cannot distinguish, on either of the Roman standards, in the photograph sent us.

Chapter, Assembly, Synod, People (?) and Congress of the Free-Masons' Rosy-Crucian-College, in the Kingdom of Britain.¹ If this hypothesis be correct, we may suppose the obverse to have some allusion to a Rosicrucian body, and to different grades in its membership, Turba possibly meaning the crowd, or general membership; but if this be rejected as a satisfactory explanation of the legend we have no other at present to propose. That the device seems to have reference to a Rose-Croix degree, in some Rite more or less closely connected with the Masonic Order, seems to be confirmed in part by the devices to be seen on the reverse. There is also a possible hint at alchemy in the curiously shaped o in SIGNO, which we have followed as closely as our type will allow. It resembles the symbol for antimony, or more nearly the sign *Aries* reversed and surmounted by a cross.

Reverse, The Tables of the Law, above which the words, FELYTES (?) DE MOYSE On the left, in fifteen lines, a rhyming version of the Decalogue in quatrains, but the arrangement of the lines on the tablets disregards the rhyming terminations. The words are LES | ÇOMANDMEÑ | DE DIEV | VN SEUL DIEU TU | *ADORERAS & | AIMERAS PARFAITEMET | DIEU EN VAIN TU NE | IURERAS NY AUTRE | CHOSE PAREILLEMENT | LES DIMANCHES TU | GARDERAS EN SERVANT | DIEU DEVOTEMENT | PERE & MERE HONORE- | -RAS A FIN QUE VIVES | LONGUEMENT. On the right, the precepts in eighteen lines: HOMICIDE... | POI' T NE SERAS DE | FAIT NY VOLONTAIRE² | LUXURIEUX POINT NE | SERAS DE CORPS NI | DE CONSEPTEMENT | LAVOIR DAUTRUY TU | N'EMBLERAS NI RETIEN- | -DRAS A TON ECIENT | FAUX TEMOIGNAGE | NE DIRAS NY MENTIRAS | AUCUNEMENT | LŒUVRE DE CHAIR NE | DESIRERAS QU'EN MA- | -RIAGE SEULEMENT | LES BIENS DAUTRUY | NE CONVOITERAS POUR | LES AVOIR INJUSTEMENT. This inscription is in black letter, and either in old French, or as on some accounts seems probable, a modern imitation of the older spelling; it will be seen that s is sometimes used for the ç, and *ecient* we take to be an old or careless spelling of the word "knowingly." *Felytes*, if that be the word, which is not very clear, we have not deciphered. The meaning, somewhat liberally translated, is: "Precepts (?) of Moses. The Commandments of God. Thou shalt worship God alone, and love Him perfectly; thou shalt not take the name of God in vain, nor otherwise blaspheme; thou shalt keep the Sundays (Sabbaths) in serving God devotedly; thou shalt honor thy father and mother, that thou mayest live long; thou shalt not be a murderer in deed or voluntarily; thou shalt not be libidinous in thy body or thy thought; the things of others thou shalt not take, nor retain them knowingly;³ thou shalt not bear false witness, nor lie at all; the goods

¹ The Latin words, of which these are the initials, being, if the theory suggested is correct, Fratrum Muratorum Rosae Crucis Collegium Regno [The College of the Masonic Brethren of the Rosy Cross in the Kingdom.]

² I am indebted to Mr. S. Arthur Bent, of the Bostonian Society, who confirms my reading of some of the words in the old French: he informs me *Embleras* comes

from an old verb *embler*, equivalent to the modern *enlever*, *dérober*, to steal; the obsolete *à l'emblée*, furtively, is from that root. *Ecient* is now spelled *escent*, and *à ton escent* means knowingly, voluntarily. *Felytes* he does not find in any old glossary or dictionary; it may be erroneously spelled on the die, by intention or otherwise; the second and third letters are indistinct. *Conseptement* may be *Consentement*, — willingly.

of others thou shalt not covet, to have them unjustly." Over the tablets is an eagle flying downward, carrying in his beak a triangle from which hangs a small cross. Above at the left, the radiant sun, and at the right the crescent moon; to the left of the tablets an extended pair of compasses and a radiated G over a tau cross entwined with a serpent,¹ below which is a rough ashlar; to the right of the tablets a square, the angle upward, a five-pointed star, a column surmounted by a horse (?) and a perfect ashlar. In exergue, a plumb at left, triangular level at right, and two pyramids (?) on either side of a winged face over a skull and cross-bones. Bronze. Size 56 (95 mm.). The obverse has apparently been "tooled." From the size and the appearance as photographed, we take it to be a cast.

An examination of this singular medal does not give much light as to its origin; as already remarked, its Masonic emblems, combined with the rose upon the cross, seem to point to the conclusion that it has some affinity with the Masonic Order, or rather with some of the numerous rites, which during the last half of the eighteenth century were grafted upon the simplicity of Ancient Craft Masonry by those who sought to advance themselves at the expense of credulous or ignorant brethren. These rites claimed an antiquity utterly false, but by an ingenious mixture of hermetic and alchemistic philosophy, joined with ridiculous pretensions of age and mysterious knowledge, they excited the curiosity of the weak, and many were designed, if they did not serve, to enrich their authors. To some one of these rites which used the emblem of the Rosy Cross we must turn to find the probable origin of this medal.

Of the numerous bodies claiming to possess some of the secrets of the old Rosicrucians, we will confine ourselves to those which had a quasi connection with Masonry. While there are traditions of a "Rosicrucian college," of which some account is given in an old book published by Thomas Vaughan, — who called himself Eugenius Philalethes, — in London, in 1652, not much reliance is to be placed on them, and the "college," if it ever existed, preceded the revival of Masonry, and died before that event; its "secrets," if it had any, died with it, though some of its mystic emblems perhaps survived, and have come down to us on certain Medals; the "College," by which is simply meant one group of alchemists, was merely a name of the class; for while the ancient Rosicrucians, who mingled religious ideas with alchemy, had more or less correspondence with each other, they had a mutual fear lest one should discover another's secret processes, and thus accomplish the "*opus magnum*." This fear prevented the formation of any formally organ-

¹ The tau cross with the serpent, which is the "brazen serpent" of Numbers XXI, is the same in symbolic allusion as the rose upon the cross, — each referring to the Saviour. The eagle, the dragon, the triangle, the sun, the crescent moon, the pentalfa or five-pointed star, the skull, are all alchemistic emblems. (See *Journal*,

XXIV, pp. 76, 80.) We do not consider them to be alchemistic here, but probably selected from Masonic emblems (in one or another degrees of which Order they are all, with the exception of the dragon, well known symbols), for the very reason that they were common to both.

ized guild or fraternity among them, though it is true that there was a "Society."

The "Roya Order of Scotland," which is said to have a ritual in rhyme, is suggested by the rhyming verses of the Mosaic law on the reverse. One of its grades was called HRDM (Heredom Kilwinning), and another RSYCS (Rosy Cross); the grades are said to have been imported from France into Scotland in 1740 or later, and used in the Stuart interest.

The "Philaethes," or "Seekers for Truth," a French body formed about 1771-3, had a grade called the Rose-Croix. It had some little success, when it began working, and was active in 1785 when it held an assembly, called the "Convent of Paris," but the system became extinct about 1790.

The "Antient and Primitive Rite," that of "Misraim," and that of the "Philosophic Scottish Rite," as well as the "Ancient and Accepted Rite," all have a degree in which the Rosy Cross is an emblem. None of these can show an undisputed antiquity, and most of them date from the middle of the last century.

There was still another body, having nine grades, of German origin, dating from the close of the eighteenth century, called *Die Rosenkreutzer*, which used the same emblem; it was hermetic and alchemical, and seems to have been an "adapted" Order. This also has long been extinct. One other body, calling itself a "Chapter of Heredom," according to the Rite of Perfection as practiced in Germany, was brought to London by German brethren in 1778. Its grades, of which it had twenty, were adopted from a French system, and among them was a "Chevalier de Rose Croix."

To some of these bodies, therefore, it seems not improbable that this Medal must be attributed. We are confirmed to some extent in this opinion, by the comments of Mr. Warwick Wroth, F. S. A., the head of the Medallie Department of the British Museum, who after an examination of the piece, wrote to Mr. Shackles: "I agree with your view *on grounds of style* [of workmanship] that the obverse is not earlier than the latter part of the eighteenth century. The reverse looks earlier, but it may, on the Medal, be merely a reproduction of older work." Mr. Speth, an English Mason, well read in the history of the various Continental rites, says: "The verbiage is, I fancy, intentionally archaic, that is, not of the time of the impression of the Medal, leading to the supposition that it was struck to bolster up some claim of antiquity." With both these conclusions we are disposed to agree.

After giving it such consideration as we have been able, we are satisfied that it does not belong to the Ancient and Accepted or Scottish Rite,¹ or the

1 We do not forget that the tables of the law have their place, like the rose and cross, in some of the Grades of the A. and A. rite, and the banners also appear on several French Medals (as for instance Marvin 80) of this rite, but our opinion is based on our personal knowledge of the grades, and their symbols. One of

the banners on the obverse has an indistinct figure suggesting St. Andrew and his cross, and another a Maltese (?) cross. If the figure can be shown to be St. Andrew, the question would arise whether the allusion is to the so-called Scottish or one of the German rites, in each of which there is an allusion to him.

Rosenkreutzer. Of the others mentioned, while not impossible that it may have something to do with the Chapter of Heredom, brought by Lyungberg, Von Hessen and others, to London in 1778, yet this is doubtful, as the Mosaic Law is given in *French*; the lack of Egyptian emblems, which were so copiously used by the authors of the Rite of Misraim (for the objects called pyramids in the exergue of the reverse are conventional, and not of a marked Egyptian style), excludes that body from its ownership, while the "Antient and Primitive Rite," so closely connected in its origin with the Rite of Memphis, not only used Egyptian symbols, but in spite of its pretensions, cannot be shown to have existed before 1814 and 1815. The Philosophic Scottish Rite, was probably founded in Paris by the Lodge *Contrat Social*, which had its origin in a Lodge of another name about 1766; April 2, 1776, it changed itself into a "Mother Scottish Lodge" practicing the so-called Philosophical Scottish rite, with a Rose-Croix grade, whether originating the rite or not, and it held a "Convent" in 1777, opened by De Gebelin, which had numerous sittings; it changed its title several times, and its history is rather obscure, although it seems to be fairly established that it worked for half a century, going into "slumber" in the Revolution, and subsequently reviving; about 1825, when near its death, it was a self-styled "Royal Mother Lodge," but it does not appear to have ever put in practice the elaborate scheme it sought to institute. In the period when it was most flourishing, it adopted the grades of Avignon, which seems for some reason to have been the headquarters of the various hermetic degrees; but after investigating its complex history as far as we are able, and the accounts are very conflicting, we reject the theory that our Medal has anything to do with this body. Its reference to Britain alone seems enough to exclude it, in view of the fact that the *Contrat Social* professed to regard Scotland (though with no real grounds for such a course) as the mother country of the rite it favored.

We seem thus to reduce the probabilities of the origin of our Medal to three bodies among those named, if our reasoning is accepted, viz.: — the "Chapter of Heredom," so-called, the "Royal Order of Scotland," and the "Philalethes" of France. The first of these was of German origin, though working in England at one time, and there is a suggestion of the German style in some of the devices, yet the fact that the Commandments are in *French*, seems to indicate that it could not have come from this. But so little is known of the working of this body, that while the probabilities in its favor are very slight, we cannot altogether reject it; the allusion to Britain, and the evident influence of Templar Masonry, as shown upon the piece, seem to point to some body having English affiliations.

As to the second, or "Royal Order," the first argument against it is the fact that the Rosy Cross, used by that rite, is a Greek cross, with five roses, instead of the Latin, with one; again, one of its historians says the Order at

its revival in France discarded all hermetic symbols and theories of the other Rosicrucian rites; there is no *tower* among the emblems, which as a prominent symbol of that Rite, placed on one of its well-known Medals (Marvin, 239), we might expect to find; on the other hand, we learn from a member of the Order that the Commandments are used in its ritual, which is a rhyming one; the rhyming version of the Mosaic law, and the similarity of some of the peculiar emblems before us to those used in the "Royal Order," with the fact that this Order did strike some medals, are the strongest points in favor of this body, but these are too slight a foundation to rest upon, for some of the emblems are said to have no allusion whatever to the rite, although it has been suggested that the original French Ritual has been modified considerably since its first appearance in 1745 and its revival in 1786, and its symbols also.

The "Philalethes" was formed from a French Lodge, the *Amis Réunis*, which was working in Paris as early as 1771-73. It had some obscure connection, through a few of its early members, with the *Contrat Social*, but was apparently more successful than that Lodge in its beginnings. It is said to have been based on a mixture of Martinism, — an older rite originated in 1754 and revived in Paris about twenty years later, — with Swedenborgianism. The mystical philosophy of the Swedish sage was very attractive to the makers of the hermetic rites. In its membership were included Court de Gebelin, who had been associated with the *Contrat Social*, Abbe Rozier, de Langes its leading spirit, Count Stroganoff, a Russian, supposed to be the same who aided in introducing Masonry into that empire, Beyerle, a "counsellor of the Parliament," Baron Von Gleichen, a Dane and Secretary of a "Convent" called by the rite for the German language in 1785, and many others of Masonic and intellectual prominence. It was thus somewhat cosmopolitan in its material, but we find the names of no English Masons mentioned as connected with it. It sought, as had the *Contrat Social*, to control the Rose Croix grades of all rites, and held a "Convent" for that purpose, Feb. 15, 1785, at which some eighty Rose Croix representatives were present; this Convent or Council seems to have sat until the end of April, or the beginning of May. One writer says it was attended by numerous French and German and a few English Masons, mostly if not entirely from the "high grades," but nothing practical resulted from this or its third Conventus in 1787. In some way it was also connected with or drawn into the operations of the charlatan Cagliostro and his Egyptian rites. Cagliostro is said to have got what he called his "Egyptian" Masonry in London, a few years before the Convents mentioned; if so, and as we know he had control in Paris of a Lodge with the name Philalethes, this may furnish a clue to the "Britannorum."

It is difficult to determine how much reliance, if any, can be placed on the conflicting stories regarding the doings of these fanciful rites; Thory,

a zealous Masonic antiquary, tells us something about them, and by English writers he is thought to be reliable; he mentions the *Conventus* of 1787. But after all the research we have been able to give, our knowledge of what the *Amis Réunis* really accomplished is most unsatisfactory. This is all that we can definitely say, viz.: The character of the rite was hermetic; it used the Rose Croix emblems; it included a Rose Croix grade of its own composition, which was the seventh in its system of twelve degrees, made up so far as we can judge from previous rituals; it was able to hold well-attended "Convents," which attracted notice; it was cosmopolitan, and while meeting in France, believed it had found in Great Britain the source of revived Craft Masonry, as well as some of the higher grades; its leaders were men of "high intellectual character;" and though it expired in the French Revolution, many of its members falling under the axe of the guillotine, yet, brief as was the period during which it existed, it apparently was stronger than any of its rivals except the Ancient and Accepted Rite, and of the three bodies last named, the *Philalethes* seems the most likely to have originated the Medal, with our present knowledge.

If it could be shown that its Convents were of sufficient importance to lead to striking a Medal; if it should be found that the story has any truth that Cagliostro, perhaps the greatest of modern humbugs, acquired any special influence over its members, and finally, if any satisfactory explanation can be proposed of the meaning of the letters and dates on the standards, etc., we might be able to bring it home to this rite. The probabilities that this can be done are very doubtful. All that can be said without fear of contradiction seems to be that, from its style of workmanship, it must belong to the eighteenth century, and from the character of its emblems to the latter part of that period; it must, therefore, belong to some rite practicing a Rose Croix grade; the rite which struck it, seems to have had some connection with Great Britain as well as France. While, therefore, the probabilities that we should be justified in attributing it to the *Philalethes* are, we willingly admit, very slight, we have been able to find no other which seems to have so strong a claim, weak as that is.¹ Information from those familiar with the rites, and the history of the bodies who used this emblem, which may assist in enabling us to assign the Medal to its true source, will be gladly welcomed by ourselves, and by the numerous students of Masonic Medals abroad, who have for many months been vainly endeavoring to discover its origin. M.

¹ Besides the rites alluded to, which possessed a Rose Croix grade, may be mentioned a French rite called "Adonhiramite Masonry," founded about 1781, which is working at the present time, and Medals struck by a Brazilian Lodge using that rite are mentioned elsewhere in this number of the *Journal*. In this rite it is the eleventh degree. It was also the sixth degree in Starck's "Clerical System," a modification of the "Strict Observance," but which disappeared in 1778. It is the seventh or last degree in the French or Modern rite,

which is the result of a compromise with the Grand Orient of France in 1786, and is still practiced by a few Lodges in that country. We regret that we have had no opportunity to investigate the early history and peculiar symbols of this rite, but we can find nothing to lead us to suppose that either of the rites mentioned in this note had any connection with Masonry in Great Britain, which from the word *Britannorum* in the reverse legend, seems to be a condition to the correct attribution of the Medal under notice.

THE LOUISBURG MEDAL OF THE SOCIETY OF COLONIAL WARS.

THE interest in American Colonial history has received new impetus by the foundation of the various Societies formed by the descendants of those who took part in the war of the Revolution, and the earlier struggles of the colonies, and some of these in various parts of the country, by their local chapters, have struck appropriate historical medals. The "Society of Colonial Wars" has recently celebrated the one hundred and fiftieth anniversary of the capture of the city of Louisburg, which was taken by a joint expedition composed of British and colonial forces, in 1745. The city, on the southeast shore of Cape Breton, was long considered one of the strongest posts of the French in their Canadian possessions. They erected there a fortress, on which they expended thirty million livres, and built up a large trade, exporting fish caught on the neighboring Banks and dried on the island, to the amount of half a million quintals annually, and five hundred vessels were employed in its trade and fisheries. Its strong fortifications caused it to be regarded as the "Gibraltar of America," and as a menace against the British possessions, especially the New England colonies, and when the expedition was planned to capture it, during the war between France and England in 1744-49, known as King George's War, the colonists, and particularly the people of Boston and Massachusetts, eagerly coöperated, most of the troops being from that colony. The attack of the combined forces was a surprise to the French; it proved successful, and the city surrendered June 17, 1745, just thirty years before the battle of Bunker Hill. This event has been commemorated by a handsome medal, struck for the Society named, by Tiffany & Co., of New York, of which the following is a description:—

Obverse, Clothed busts, jugata in profile to left, of Admiral Sir Peter Warren beneath, and General William Pepperell above, the latter in court dress, wig, and a ruffled shirt: under that at the left is 'WARREN' and under the other 'PEPPERELL' (He changed the spelling of his name after he had been rewarded for his services in this expedition by being created a baronet.) On the truncation of the latter bust TIFFANY & CO. in small letters. On a small circular tablet or medallion at the left is the head of an Indian warrior in profile, and in a similar tablet at the right a colonial soldier with steeple hat, jacket or corselet, and short musket, who stands nearly facing. Legend, above in two lines, SOCIETY OF COLONIAL WARS | "NIL DESPERANDUM CHRISTO DUCE" [With Christ as leader nothing is hopeless], and below, in two similar lines, IN COMMEMORATION OF THE 150TH | ANNIVERSARY OF THE CAPTURE JUNE 17 1745

Reverse, A view of the city of Louisburg in the distance at the right, surrounded by ramparts with projecting salients; a large building surmounted by a cross, within the fortifications, around which houses are grouped; a point of land extends into the foreground, on the right of which are warehouses, docks and shipping: the sea at the



LOUISBURG MEDALS.



THE ENGLISH "INDOCILIS PATI."



left, on which are two ships and three smaller vessels; clouds above. Legend, above, LUDOVICBURGUM FUNDATUM ET MUNITUM [Louisburg founded and fortified] and in the exergue, M · DCC · XX

This reverse is a careful reproduction of the well known medal of Louis XV (Betts 142, who has a cut of the original piece), and was struck from metal obtained from some of the old cannon sunk in the harbor, either by the English in 1763, or perhaps from the guns of a French frigate "*Le Celebre*," which was blown up and sunk during one of the sieges. The metal was so tough that it apparently did not take kindly to the smooth face of the die, and "drift marks" appear on some of the planchets, which lend them interest rather than detract from their appearance. The size is 32, American scale. We are indebted to the kindness of the officers of the Bostonian Society for an opportunity to examine this interesting medal.

The city which had been captured after so hard a struggle by the British and Colonial forces, was restored to France by the Treaty of Aix-la-Chapelle, October 18, 1748, and evacuated by its captors the 23d of July in the following year. It was again captured by the British in the next war with France, July 26, 1758, after a sharp struggle. Several medals commemorating the last capture have been struck with the bust of Admiral Boscawen, who commanded the naval forces at that time, and it is singular that he alone was thus honored, while his associate, Gen. Amherst, who commanded the land forces with skill and success, received no such tribute to his bravery. Some of the latter medals are amusing for the absurd representations they bear of the attack. (See Betts, Nos. 403-414, for descriptions.) We give illustrations of the original from which the Colonial Wars Medal was copied, described above, and a cut of the Boscawen-Louisburg Medal, commemorating the second capture, as interesting in this connection. There were several varieties of the last, all of inferior workmanship, and said to be rare for that very reason. The hill shown on the illustration is increased to three on one variety, but none of them had any existence except in the die-cutter's imagination. How vivid that was may be discerned from the staff falling before it is struck; while the singular trajectory of the fatal missile from the muzzle of the gigantic mortar to the side of the tower, is not less remarkable than the anatomical proportions of the firing party in the distance.

The "Seven Years' War" in which most of the European powers were involved, was closed by the Peace of Paris, Feb. 10, 1763, between France and England, and the Treaty of Hubertsburg, Feb. 15 of the same year, between the various powers. Great Britain thus became mistress of all the French possessions in North America and not long after demolished the fortifications of Louisburg at great expense. Since that time the old city has remained in a ruinous state, and its harbor is now almost deserted.

"INDOCILIS PATI."

COLLECTORS of Medals relating to America are familiar with the British piece with obverse, bust of George III, and reverse, a rampant lion bursting the cords which have bound him (Betts, 584), referring to the wrath of Great Britain over the "Armed Neutrality." It is not however generally known that the reverse, both in design and legend, was copied from one by Hedlinger, commemorating the death of the heroic Charles XII, of Sweden, Nov. 30, 1718, more than sixty years previously; the chief difference apparently being that the date in Roman numerals was substituted on the English piece for the word "MAGNANIMI" on the Swedish Medal. The propriety or significance of the use of IN PERPET MEMOR. on the former Medal has always been something of a puzzle, for there seems to be no special point in so emphatic a declaration. The Swedish Medal reduces what little aptness it had to a minimum.

R.

JETON OF THE PRINCE OF ORANGE AND PRINCESS ANNA.

BY EDMUND J. CLEVELAND.

Obverse, Busts of the Prince and Princess (the Prince nearest the ob-server) jugata, right, partly encircled by the legend, W. C. H. F. PRINC · AVR · ET ANNA MAG · BRIT. [William Charles Henry Friso, Prince of Orange and Anna of Great Britain]. *Exergue*, HO[o resembles an orange]LTZHEY · FEC.

Reverse, Below the orange branch having across it, in the centre, the sheaf of arrows — being the family and Netherland insignia — the inscription in parallel horizontal lines, which, it will be noticed, form a rhyming quatrain.

Byt opgaan | der ORANJEZON | Krygt Nederland | een Gideon [here an orange on a sprig]: J. V. D. STREB G [here the meridian sun casting rays behind the legend] 1747.

This legend proclaims the Prince as the Gideon of the Netherlands. Silver. Size, 18, American scale, or 30 millimetres. In my collection.

Concerning the marriage of the Prince and Princess, Smollett says:—

On the fourteenth day of March [1734], the nuptials of the Prince of Orange and the Princess Royal were solemnized with great magnificence; and this match was attended with addresses of congratulation to his majesty [George II] from different parts of the kingdom.

Evidently this jeton was struck to commemorate the election of the Prince of Orange as Stadtholder, Captain-General and Admiral of the United Provinces. On the second of May, 1747, the Prince of Orange was, in the assembly of the States-General, invested with the power and dignity of these offices. The vigorous consequences of his accession to power were immediately manifest, and orders were issued to begin hostilities against the French, both by sea and land. In 1748 the Prince of Orange took a prominent part in the Treaty of Aix-la-Chapelle, the effect of which on the American possessions of several of the parties to the Treaty, has inclined many collectors to include the Medals relating to it among Americana.

MASONIC MEDALS.

[Continued from Vol. XXX, p. 25.]

MXVI. Obverse, Two right hands joined, the wrists clothed with a portion of a sleeve; above is a radiant equilateral triangle with the All-seeing eye; below, are the square and compasses, sprigs of acacia on either side extending upward behind the sleeves. No legend. Reverse, On the field, within a circle, the inscription in five lines, the first and last curving to conform to the circle, AO M. P. E ILL. IR. VE. | TEN. COR. D. | FRAN^{co} JOZÉ CARDOZO J^{op} | GR. 33 | PREMIO DE SEUS SERVICOS Legend, outside the circle, A. R. L. C. PERF. AMIZ. AO OR. DO RIO DE JANEIRO N^o 31 and at bottom, ★ 1869 ★ [I take the inscription and legend to mean To the most potent and illustrious Bro. Presiding Master Dr. Francisco Jose Cardozo, Jr., of the 33d degree — as a reward for his services, from the Worshipful Chapitral Lodge of Perfect Friends, No. 31, in the Orient of Rio de Janeiro, 1869.] Copper. Size 20.¹

MXVII. Obverse, A draped figure standing facing, with the forefinger of his left hand on his chin, and a closed book held in front in his right hand. In the background at the left a temple of six columns (one concealed); in its pediment the All-seeing eye; on the steps, which extend across the field behind the figures, one of the tables of the law (?), the compasses partly extended, and a portion of a square pillar which has fallen to the left; on the right, in the background, a bust facing, over which in a semi-circular line HARPOCRATE (the god of silence); a sphinx seated to right, in front, and a pedestal at the right surmounted by a small broken column; a few sprigs of grass growing in the steps. Legend, above, OFF. CAP. SEGREDO and below, RIT. ADONH.; between the divisions of the legend are two sprigs, but whether of olive or acacia I am uncertain. [Capitular Lodge "the Secret," Adonhiramite rite.] The legend is separated from the device by a circle, within which, curving, and above the figure, 13 D'ABRIL DE 1864 (E. V.) [April 13, 1864 common era.] Reverse, Inscription, in seven lines, AO | SEU IR. VEN. | DE | HONRA | JOAO PIRES DA SILVA | 8 DE JULHO | 1871 Legend, separated from field by a circle of dots, TESTEMUNHO DE GRATIDAO DA OFF. SEGREDO and • • • at the bottom. [I read this, To their Worshipful and Honored Brother Joao Pires da Silva, a testimonial of the Lodge "The Secret," July 8, 1871.] Copper. Size 24 nearly.²

MXVIII. Obverse, Within a circle a draped female figure standing, facing; a five-pointed star above her throws its rays about her head; in her right hand, uplifted, she holds a flaming torch, and her left, slightly extended, holds a broken chain; with her left foot she treads upon a broken sceptre; on

¹ From Meili, Plate XXIV, No. 141.

² Meili, Plate XXIV, No. 142. The Adonhiramite Rite was of French origin, dating from about 1781, and practicing apparently a modification of the Scottish rite, with twelve degrees. It has but a limited number of bodies holding under it.

the ground behind her at the right, a crown and broken sword; in the background at the left a tetrastyle temple, over which is seen a part of the sun, which sends its beams over the left field, and in the right field seven stars in two nearly perpendicular lines; above, curving to conform to the circle, 13 D'ABRIL DE 1864 (E. V.) [April 13, 1864.] Legend, above, OMNIA VINCET LIBERTAS and below, completing the circle, • 28 DE SEPTEMBRO DE 1871 • [Liberty will conquer all things, Sept. 28, 1871.] Reverse, Within a dotted circle the inscription in nine lines, AO | SEU IR. VEN. | DE | HONRA | COMMENDADOR | JOAQUIM BERNARDINO | PINTO MACHADO | 14 DE JUNHO | 1873 [Medal of honor to their Worshipful Brother Commander Joaquim B. P. Machado, June 14, 1873.] Legend, outside the circle, TESTEMUNHO DE GRATIDAO DA OFF. SEGREDO a five-pointed star at the bottom [Testimonial of the gratitude of the Lodge "The Secret."] Copper. Size 24.¹

MXIX. Obverse, Similar, perhaps from the same die as the preceding. Reverse, Similar to the preceding, but the name is RODRIGO DE LEMOS Copper. Size 24.²

MXX. Obverse, As the last. Reverse, Similar to that, but the name is JULIO DE FREITAS LIMA. Copper. Size 24.³

MXXI. Obverse, As the last but one. Reverse, Similar, but the name is MIGUEL FRANCISCO RÔIZ PINHEIRO. Copper. Size 24.⁴

MXXII. Obverse, Naked head in profile to left of da Rocha. Legend, HOMENAGEM DE GRATIDAO DO IR. A. J. P. DA ROCHA, 33. the square and compasses at the bottom [Testimonial of gratitude to Bro. A. J. P. da Rocha, 33°.] Within a dotted circle the inscription, in six lines, DECR. | DO | G. O. U. DO BRAZIL | DE | 30 DE OUTUBRO DE | 1874 and a star of five points on which is the letter G at the bottom. Legend, A. OFF. C. UN. CONST. AO OR. DO RIO GRANDE DO SUL • • • [I read this doubtfully, Decree of the Grand United Orient of Brazil, October 30, 1874 — to the Chapitrable Lodge Union-Constancy (?), in the Orient of Rio Grande of the South.] Copper. Size 20 nearly.⁵

MXXIII. Obverse, The bay of Rio Janeiro, with the Pao d Assucar, or Sugar-loaf mountain, at the right, and a small fortress at the left; above is a radiant star of five points, on which is the letter G; in the foreground the capital of a column from which rise three objects, probably the feathered ends of arrows, but not distinct enough in the engraving to determine; at the left the Brazilian globe, and at the right three stars. Legend separated from the device by a circle, above, NOVÆ SED ANTIQUÆ and below, completing the circle, • GR. OR. UN. E SUP. CONS. DO BRAZIL • [New but ancient things. United

¹ Meili, Plate VIII, No. 50. The date on the obverse field is probably that of the foundation of the Lodge. That in the legend of the abolition of slavery.

² Meili, No. 50, but not illustrated.

³ Meili, *Ibid.*

⁴ Meili, *Ibid.* The four medals last described, struck by the Adonhiramite Lodge The Secret, allude to

the abolition of slavery in Brazil, Sept. 28, 1871 (see CCCXXXII.) The Brethren who were honored, assisted in obtaining the passage of the law.

⁵ Meili, Plate XXV, No. 143. Rio Grande do Sul is one of the four military divisions of Sao Pedro do Sul, in the Southern part of Brazil. The Lodge may be the same as that mentioned in number MXXIV.

Grand Orient and Supreme Council of Brazil.] Reverse, Within a circle of dots the double-headed eagle of the rite over the inscription, in five lines, DECR.'. | DE 22 DE | DEZEMBRO | DE | 1874 Legend, outside the circle, above, BENEMERITO DA ORD.'. MAC.'. and below, completing the circle, ★ DEDICACAO E TRABALHO ★ [Decreed December 22, 1874, to one deserving well of the Masonic Order for devotion and service.] Copper. Size 21.

MXXIV. Obverse, From the same die as the preceding. Reverse, Within a circle of dots the inscription in six lines, DECR.'. | DE 1 DE | JANEIRO | DE | 1875 | (E.'. V.'.) Legend, outside the circle, A BENEMERITA OFF.'. CAP.'. UNIAO CONSTANTE and the square and compasses at the bottom. [Decreed January 1, 1875, common era, to the well deserving Chapitrable Lodge Union, Constancy (?).] Copper. Size 21.¹

MXXV. Obverse, Within a circle of dots the inscription in three lines, lines, GR.'. OR.'. | UN.'. DO | BRAZIL and beneath, the letter G radiated. Legend, outside the circle, DECR.'. N 26 DE 22 DE DEZEMBRO DE 1875 (E.'. V.'.) ★ [Perhaps, Decree No. 26 of December 22, 1875, common era, by the United Grand Orient of Brazil.] Reverse, A draped figure of Ceres, standing facing; her left arm rests on a cornucopia of fruits and flowers; her right extended holds an indistinct object; at her right on the ground a sheaf of wheat erect. Legend, BENEM.'. DA A.'. OFF.'. CAP.'. CERES, OR.'. DE CANTAGALLO ★ [For a worthy Brother of the Chapitrable Lodge Ceres, Orient of Cantagallo.] Copper. Size 20 nearly.²

MXXVI. Obverse, Within a circle of dots the inscription in six lines, DECR.'. | DO | G.'. O.'. U.'. DO BRAZIL | DE | 25 DE AGOSTO DE | 1876 and a five-pointed star with the letter G thereon at the bottom. Legend, outside the circle, A.'. L.'. C.'. HONRA E HUMANIDADE, AO OR.'. DE PELOTAS ★ (Decreed by the United Grand Orient of Brazil to the Chapitrable Lodge Honor and Humanity in the Orient of Pelotas.) Reverse, The square and compasses enclosing the letter G, above which is a radiant triangle within which the All-seeing eye; at the right and left of the compasses, the letter H; at the left of the angle of the square, O, and at the right, U. (Initials of the name of the Lodge and the Grand body.) Legend, HOMENAGEM DE GRATIDAO AO IR.'. DR.'. J. C. CAMPELLO, 33.'. ★ [Grateful testimonial to Bro. Dr. J. C. Campello.] Copper. Size 20 nearly.³

MXXVII. Obverse, Within a circle a locomotive with tender moving to right; in the foreground a cock to right; above, curving to conform to the circle, DECR.'. DO GR.'. OR.'. UN.'. DO BRAZIL [Decree of the United Grand Orient of Brazil.] In exergue in two lines, 17 DE OCTUBRO DE | 1879 [Octob.

¹ This and the preceding from Meili, Plate XXV, Nos. 144 and 145. The medals appear to have been given, one to deserving members, and the other to the Lodge named, by the Grand body, but for what reason I have not learned.

² Meili, Plate XXV, No. 146. Apparently a mem-

ber's medal of the Lodge named. Cantagallo is 85 miles north-east of Rio Janeiro.

³ Meili, Plate XXV, No. 147. Pelotas is in the Province of Sao Pedro, some 20 miles northwest of Rio Grande.

17, 1879.] Legend, outside the circle, AUG.' E R.' L.' CAP.' AURORA DO PROGRESSO GRAO. MOGOL * * * [August and Worshipful Lodge Aurora of Progress, Grand Mogul.] Reverse, Within a circle the inscription in four lines, HOMENAGEM | DA L.' AO SEU OBR.' | CASIMIRO TAVARES | SOARES; the square and compasses at the bottom. [Tribute of the Lodge to its workman, *i. e.* fellow member, Casimir T. Soares.] Legend, outside the circle, PHILANTROPIA E DEDICAÇÃO A HUMANIDADE * [Philanthropy and devotion to humanity.] Copper. Size 22.¹

MXCVIII. Obverse, Within a circle of beads and lines a group of working tools, — the compasses with their points upon a rule, forming a triangle, the square, triangular level within, and a gavel on the left and mallet on the right, the handles joining within the level, all enclosed by two sprigs of acacia, with a radiant star of five points above, between their tips. Legend, outside the circle, ☐ FRATERNIDADE AO OR.' DE SANTOS and 5833 at bottom, completing the circle [Lodge Fraternity, in the Orient of Santos.] Reverse, Within a similar circle the inscription in five lines, 24 | DE | JUNHO | DE 1880 Legend, outside the circle, SESSAO DE BAPTISMO * [Meeting for Baptism, June 24, 1880.] Copper. Size 18.²

[To be continued.]

W. T. R. M.

A PRACTICAL EXAMPLE.

THE tendency of silver, at its recent value, to force gold out of circulation, so constantly denied by the friends of the white metal and so persistently insisted on by the advocates of a gold standard, has received a very practical demonstration in Japan, in the last two or three years. The gold coins in circulation there range in value from one to twenty dollars, while the silver includes coins of one dollar, and the minor or subsidiary coins, down to five cents. Some two years or more ago, the importation of silver bullion was exceedingly large, and the coinage of dollar pieces exceptionally heavy. The result was that the market value of silver coins soon began to fall, and before the year was out, one hundred silver dollars purchased only sixty-one and a quarter gold dollars. In other words, the silver brought in Japan only its market value as bullion, and no more, notwithstanding the government stamp, and that value was the same substantially at the time as in the United States, or in London. This, it is to be remembered, is in a country producing little silver, nearly its entire coinage in that metal being brought from abroad.

Again, between 1871 and 1878, the gold dollar was the unit, and a legal tender to any amount. But when the single gold standard was abolished in

¹ Meili, Plate XXV, No. 148. The locomotive is of course the emblem of progress, and the cock of Aurora, goddess of the morning. I presume Grao Mogol denotes the location of the Lodge, though I have not determined this.

² Meili, Plate XXV, No. 149. Santos is the port of the Province. The medal commemorates the ceremony of Masonic Baptism administered on St. John Baptist's day, 1880. The ceremony is of French origin, and rarely practiced elsewhere.

1878, and the silver dollar of 416 grains and 900 fineness was made current in all public and private transactions, without limit, gold began to disappear, slowly at first, so that the fact was unnoticed for a while, but surely, nevertheless. It is now found that over two-thirds of the gold coins struck at the Japanese mint since 1871 have been exported, and the Japanese Financial Minister came to the conclusion that if the rate of depletion continued, there would soon be very little gold left in the treasury. It was then estimated that there was four times as much silver in circulation as there was of gold, and the proportion of silver in the "Treasury Reserve" was three times that of gold.

With China so near at hand, one of the greatest absorbers of silver, surpassing India in that respect, — especially since the cessation of silver coinage there, — and the state of affairs mentioned above having attracted the attention of Japanese financiers before the recent war between the two countries, this is the more remarkable. A more complete demonstration of the necessity of maintaining the gold standard could hardly have been found. The old motto read, "*Experientia docet.*" If lessons like these, with the constant out-flow of gold from the United States Treasury, teach nothing to the silver-maniacs, nothing but some great popular uprising will do so.

BOOK NOTICE.

THE COIN COLLECTOR, BY W. CAREW HAZLITT. New York, Longmans, Green & Company, 1896. Small octavo, pp. 298, 12 Collotype plates of coins, by Morgan & Kidd, England.

This handsomely printed volume is the first of a series to be called "The Collector Series," the volumes of which are to deal with various subjects of interest to collectors, such as Engravings, Autographs and Manuscripts, Porcelain, English Book Plates, Violins, Miniatures, and other matters dear to the hearts of those having antiquarian tastes. They are to be issued in a uniform series, by Mr. George Redway, of London, and in this country by the publishers named above, and each is to be prepared by a writer specially conversant with his subject. They will approach their topics from the point of view of the amateur of moderate means, who desires to specialize in some one or two departments of his favorite study, and who does not wish to acquire objects which have no merit save that of rarity; such a one will be able to bring together, if he follows the hints which will be given him in these volumes by writers thoroughly familiar with the subject, a cabinet, which though it may not be of great magnitude, will yet be of such value that the owner will have no cause to regret his purchases, or hesitate to show them to those most familiar with the lines to which his attention shall be given. It is proposed to make these volumes substantially uniform in size, and to illustrate them with phototypes not only of rare and valuable originals, but by pictures of examples which skill and patience may enable anyone to gather. With this end in view, the entire series will be of interest to all classes of collectors, whether they devote any care to the special topics treated in the separate volumes or not. So much for the plan of the series, of which the initial volume is before us. The cost of the volume under notice is \$2.25, and we understand the others will be offered at about the same price.

"The Coin Collector" is written by Mr. W. Carew Hazlitt, who is no stranger to numismatists; his "Coinage of the European Continent," which appeared in 1893, copiously illustrated, with Catalogues of Mints, Denominations, Rulers, etc., has already met with a very favorable reception. The present volume contains chapters on collectors and collections; the value of coins; unique or remarkable coins; a full chapter on Greek coins, with descriptions of their types and a brief numismatic history of the various departments of this most fascinating branch of the subject; in his arrangement he follows, as far as may be, the plan of Dr. Barclay V. Head, admittedly the leading English authority on the subject; other chapters are devoted to Roman coins, to those of the continent of Europe and of the United Kingdom; to terminology, bibliography, etc. In the last he gives but eighty titles, and among them we do not see any mention of the admirable work of Svoronos on the Coins of Crete, one of the finest and most complete Monographs of which we have knowledge. It would no doubt have been easy for Mr. Hazlitt to have greatly enlarged this chapter, but he has contented himself with a selection of those he deemed most useful to the purpose in hand, and in a work intended for all classes of collectors, this is perhaps all that we have a right to expect. A valuable feature of the work is found in the outlines which it gives for collections of special series, and of a cabinet which shall have sufficient variety to satisfy the collector who must be contented with a collection of moderate size, yet including coins of real interest and value.

Brief descriptions are given of a few famous cabinets, and occasional references to leading authorities in special departments. We notice that he recommends a greater attention to the acquisition of the best attainable specimens in the bronze and copper coinages; and many interesting coins of this class can be obtained by the watchful and judicious student. The chapter on terminology will be found very useful to those who contemplate the formation of a cabinet. He is quite severe in his criticisms of the plates in Humphreys, a work which though now, as he remarks, almost obsolete, did much in its day to aid collectors. The general use of photogravure in modern works on coins, perhaps justifies him in calling those plates of Humphreys "caricatures"; the illustrations which Mr. Hazlitt shows us are bright and clear, and give an excellent idea of the pieces represented. Nothing could be better than these. But few American coins are thought of sufficient interest to be mentioned, though he includes the "Hog money" of the Bermudas, the New England series, and the Baltimore coinage, as well as the Rosa Americanas, as desirable additions to such a cabinet as he proposes.

EDITORIAL.

In the *Journal* for January, 1895, page 95, was a query concerning a Medal of Maria Theresa, with reverse relating to the Academy of Sciences and Letters, Brussels, Belgium; our correspondent read the initials of the die-cutter I G H, for John G. Holtzhey, but we learn from Mons. de Witte, one of the Editors of the *Revue Belge de Numismatique*, who has kindly sent us some particulars concerning the piece, that the letters are T V B for Theodore van Berckel, and that the Medals were made the subject of an article in the *Revue*, in 1888 (p. 281). They were struck in 1779, and served as "*jetons de presence*," and impressions in silver were given to each Academician resident in Brussels, who was present at the sessions, beginning with January of that year. Those members who came from a distance were entitled to receive two impressions, for each time they attended.

Mons. de Witte informs us that the piece is not rare in silver, and that there is a variety in bronze; but that he was not aware of its existence in gold; an example apparently in that metal has been shown to one of the Editors of the *Journal*. An interesting account of Van Berckel and his work has been printed in the *Revue*, by the Chev. von Ernst.

We have received a number of rubbings of Mexican Masonics, from Dr. Bastow, which will be described in our next issue.